

CHRISTIAN HERALD.

Vol. II.] Saturday, November 9, 1816. [No. 7.

Extracts from the 7th Report of the London Society for promoting Christianity amongst the Jews.

AFTER congratulating the Society on the improved state of its Funds, and the opening of the Episcopal Chapel at Bethnal Green, the Report notices

The Hebrew Translation of the New-Testament.

The Gospel of St. Matthew was published more than a year ago. That of St. Mark is now published.—The first two half-sheets of St. Luke have been printed in a rough state, and sent to the literary inspectors. The translation of the first two Gospels has been honoured with the approbation of some of the first Hebrew Scholars in the kingdom. Your Committee cannot but feel that the prospect which is afforded, of speedily being enabled to circulate the New-Testament in pure Biblical Hebrew amongst the dispersed of Judah and Israel in every part of the world, will, if realized, be one of the most remarkable occurrences of the present times; and they earnestly hope that, in the Divine Counsels it may be the appointed means of removing the veil which has so long covered the hearts of the ancient people of God.

Schools.

Since the last annual Report, 7 boys and 7 girls have been admitted into the schools of the Society; making the total number since the formation of the Institution, 83 boys and 59 girls. There now remain under the charge of the Institution, 51 boys, and 40 girls: of which number 43 boys, and 32 girls, are in the schools in town, and the remainder, being too young for the schools, are boarded at the expense of the Society.

Jews Baptized.

Since the last Annual Report, two adult Jews have been admitted to baptism.

The case of one of these adults is worthy of particular notice. He is a native of Germany. He states that for some years past he had always, though a Jew, had a desire to know something of the Christian Faith. This desire was excited by his finding that in the Jewish Synagogues the service is unintelligible. When he was fifteen years of age he was taken from his parents as a conscript in the French armies, and served in Spain as a light horseman: he was in several battles, and twice wounded. From Spain he was

marched into France, and thence into Germany, where he remained five months with the grand army of Bonaparte. On being ordered to march for Russia, he deserted, with six others, and got into Denmark. He next went into Sweden, where he obtained a recommendation from a Jewish gentleman to a Jew residing in Church-street, Spitalfields, nearly opposite to the Jews' Chapel. Having gone several times to hear Mr. Frey, he resolved to quit the Jews, and came to the London Society. After being under their patronage about a year, the last part of which he was in the Basket Manufactory, being daily solicited and importuned to leave the Society, he was at length tempted to do so, and went to Holland. But there he found no peace: his conscience smote him day after day. He at length returned to this country, and applied to the Society again to receive him. He was re-admitted to the Basket Manufactory, and has since conducted himself in a manner worthy of his Christian profession, and your Committee have every reason to believe that he is a true convert.

Jews' Chapel, Spitalfields.

The late arrangements, whereby the future management of the Society was placed in the hands of members of the Established Church, and the rules then adopted, which provide that public worship, in the future operations of the Society, shall be conducted according to the formularies and discipline of that church, have rendered it necessary for your Committee to discontinue the lectures at the above Chapel by Mr. Frey.

Applications have been made for the ordination of Mr. Frey in the Church of England, which have failed of immediate success; the regulations of the Establishment not allowing the admission of a person who has so recently officiated as a public preacher, without any other authority than that of a license under the Act of Toleration.

The sphere of usefulness in which Mr. Frey may hereafter be called to act, with the greatest benefit to the cause of his Jewish brethren, is a point which as yet the Committee do not feel themselves competent to determine*.

The difficulties in which the Society was, until the present moment, known to be involved, may have inspired the unbelieving Jews with a hope that this Institution, like every former attempt which has been made to shake the prejudices of that people, will fall to the ground. But as it has already, in a great measure, emerged from its embarrassments, and is likely, with the Divine Blessing, to proceed in its course with increasing energy, we may confidently hope that the existence of so considerable a number of converted Jews, collected in one congregation, under the patronage of the Established Church, cannot fail powerfully to attract, and ultimately to command, the attention of the Jewish nation.

*The Rev. Mr. Frey's arrival in this city was mentioned in the 1st Number of this volume. Mr. F. still continues to preach with great acceptance and edification to crowded assemblies.

It further affords to your Committee the greatest satisfaction to state, that, though they have for the present been disappointed in their views of obtaining ordination for Mr. Frey, yet there are several other adult Jews now in this country of promising talents and piety, who are receiving instruction with a view to ordination. There are also three Jewish youths educating for the same end, under the patronage of the Society: if these youths should manifest decided tokens of piety, it may be hoped they will, with the Divine Blessing, become instruments of usefulness to the Jews. It may also be expected, that boys of promising piety and talents shall hereafter be selected from the school, to be educated for the same end. Upon the whole, therefore, your committee humbly trust that you will be furnished, in due time, with instruments, not only to carry on the Jewish Mission, but greatly to enlarge it, and this as soon as your pecuniary means shall enable you to do so.

Foreign Occurrences.

Your Committee have to report, under this head, that the Rev. J. F. Nitschke, a Moravian minister resident at Nisky, in Upper Lusatia, having, under the direction of your Committee, undertaken a journey into Poland, to inquire into the state of the Jews, an account of his tour has been printed in the Jewish Repository. The information derived from this source is of an encouraging nature. It appears that in different parts of Germany, particularly the Prussian States, many of the Jews are casting off the yoke of their father's traditions; and though there is much reason to fear that in many instances they embrace deism, or skepticism, in the room of their ancient attachment to Judaism, yet this is not universally the case. At Breslau, in Silesia, within a few years, upwards of thirty Jews, and among them some families of great property, have by baptism been added to the Christian Church. At this city, Mr. Nitschke learnt that a baptised Jew was expected to preach in the Lutheran Church. He attended the service, and found a numerous auditory assembled, among whom were also several Jews. A young man entered the pulpit, who delivered a pleasing testimony, with convincing arguments, and with fervour of heart, from the Gospel for the day, Mark vii. 31—37, on the Divinity of Jesus, and on his beneficent miracles, whereby he had evidently proved himself to be the Son of God. This interesting young man, who was a student at the University of Breslau, became the companion of Mr. Nitschke in his journey through Poland. His name as a Jew had been Abraham Wertheim; but, on the occasion of his baptism, he was named Julius Edward.

In confirmation of the statements of Mr. Nitschke, information has also reached your Committee, that many Jews have, within a few years, embraced the profession of Christianity in Bohemia.—Indeed, the numerous applications which have been made to your Committee by Foreign Jews, to be received under the protection of the London Society, are corroborative of the fact, that

a spirit of inquiry has arisen among that people. It is particularly among the German Jews that this spirit is most discernible. Since the last Anniversary Meeting, your Committee have been under the painful necessity, from the state of their finances, of refusing applications made to them for employment by about twenty foreign Jews.

Female Department.

In the First Annual Report, it was stated that four Jewesses had been admitted into the Female Asylum. During the last year thirteen persons have been admitted; of whom one has married, four have been placed out in service, four have returned to their homes, and four remain at present under the protection of the Society.

The Report then appeals, in the forcible words of the Ladies' Committee, to Females in particular, on behalf of a School-house for the girls. Having urged various reasons in support of that measure, it proceeds to detail the chief

Obstacles to the future progress of the Society.

The most serious of all the obstacles which oppose themselves to the efforts of this Institution, unquestionably is, the great difficulty of finding employment for the Jewish converts, so as to enable them to earn an honest subsistence. As the nature of this obstacle is not sufficiently understood by the public, it is necessary for your Committee to enlarge upon it.

By the ancient institutions of the Jews, every male, of whatever rank or property, was bound to learn some trade, or mechanical employment, to enable him to earn an honest subsistence, in whatever situation he might be placed. When the Jewish polity was destroyed, and the Jews were scattered among the nations, this wholesome provision seems to have been entirely obliterated.—It was necessary, that the word of the Lord should be fully accomplished, that this people, once so highly elevated above all the nations of the earth, should, for their sins, and particularly their great crime of crucifying the Messiah, drink to the very dregs the cup of wretchedness and degradation. It was said to them by Moses, *Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.*—Being deprived of all civil immunities by the laws of the different nations amongst whom they have dwelt; and being cut off from all domestic and social intercourse with these nations, both by the inveterate prejudices existing against them, and by their own religious observances, the Jews have, during their long captivity, been universally a people of dealers and pedlars: their habits, their occupations, and consequently their propensities and vices, have chiefly been those connected with buying and selling. The wealthy among them have been engaged in pursuits of foreign commerce, or banking and money lending; but the poorer Jews gain their liv-

ing by retailing small articles, or purchasing old clothes, and by practising all the arts of circumvention. Jews of the poorer classes who have families, usually send out their children to shift for themselves when they reach the age of fourteen. A shilling or two being given them to begin with, they purchase some oranges, or other articles of small value, which they retail in the streets of the Metropolis; and thus earn a scanty and precarious subsistence; in seeking which they are early initiated into the arts of fraud by day, and the haunts of debauchery by night. Those who can give their sons a little more capital make them shop-men or clerks: few of them become artisans, or learn a business; or, if they do, it is chiefly exercised among the Jews. Thus there are Jew Bakers, Jew Tailors, &c.: there are also a few Jews who exercise the trades of pencil-makers, glass-cutters, and watch-makers.—It arises from the deplorable and wretched circumstances in which they are thus placed, that almost every Jew who applies to be instructed in the principles of Christianity must be provided for, either by receiving a weekly allowance or by being put to work; for the very fact of his attending a Christian place of worship exposes him to excommunication by the Synagogue, and he becomes an outcast from his own brethren. The prejudices against Jews are also so strong among Christians, and their distrust of them so great, that it is almost impossible to find employment for a Jew in any Christian warehouse or workshop. There have been instances in this Metropolis of all the journeymen in a shop threatening to strike work if a Jew were admitted as a journeyman.

What then is to be done under such a combination of untoward circumstances? As reason and Scripture unite in pointing out the evil of permitting any to eat the bread of idleness, the only expedient seems to be, that of establishing some manufactory, or workshop, to give employment to Jews who profess a desire to embrace Christianity.

After detailing the particulars of the Society's Printing-office and Basket Manufactory, the Report adds—

The above establishments are, however, not nearly large enough to receive all the youths from the Boys' School. There are at present six boys under the protection of the Society, of an age to be put out as apprentices. As it is designed to give apprentice fees with them, all that is required is, that pious Christian masters should be found, who are willing to bring up these youths in the nurture and admonition of the Lord.

After some remarks on the Finances of the Society, and a sketch of the extraordinary circumstances which distinguish the history of the Jews, it is added—

Your Committee conclude by fervently praying, that the God of Abraham may speedily fulfil all his promises to his ancient people, and that the songs of praise for their redemption, which are pre-

dicted in the following sublime and beautiful passage of the Prophet, may soon be heard in this highly favoured Christian Nation:—*Thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold! I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him as a shepherd doth his flock, (Jer. xxxi. 7, 8, 10.)*

Receipts and Expenditure of the Year.

Receipts on the General Account,	l. 8791	17	8
The Expenditure,	9456	18	0
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Receipts on the Building Account,	l. 1130	16	8
The Expenditure,	1464	17	10

The Jews.

A society has been formed in Medfield, (Mass.) entitled "The Medfield Female Society for promoting Christianity among the Jews." All monies collected by the Society are to be paid over to the Boston Female Society, established for the same object.

AFRICAN SEMINARY.

WE mentioned in a preceding Number the appointment by the Synod of New-York and New-Jersey, of a Board of Directors to establish and superintend an African School, for the purpose of educating young men of colour, to be teachers and preachers to people of colour within the United States and elsewhere. That Board met at Newark, New-Jersey, the beginning of last week, and appointed the Rev. Dr. James Richards their President; Rev. Dr. Edward D. Griffin their Secretary; and Joseph C. Hornblower, Esq. their Treasurer. The Board also resolved to submit to the public the following

ADDRESS.

By computations founded on the latest information, there are in Africa and its islands twenty millions of the proper negro race, besides thirty millions who differ from them more or less in complexion and features. There are supposed to be a million and a half of the same people in the United States; and a million and a half more may be reckoned for the Floridas, Mexico, South America, and the West India Islands, to say nothing of New-Guinea. Here then is a vast world of twenty-three millions of souls, (besides the thirty millions before mentioned;) a population equal to that of the United States, Great Britain, Ireland, Sweden, and Denmark united.

Though we are fully persuaded that to the end of the world there will remain different orders in Society, it cannot be supposed that so considerable a portion of the human race, consisting of so many independent nations, and occupying the greater part of one of the four quarters of the Globe, are always to be regarded as made only for slaves, or are to be excluded from the blessings of Christianity and civilization during the approaching period of the millennium. In those days which are yet to come, and which are even now at the door, the descendants of Ham, we are bound to believe, will attain to an elevation and dignity which will do away the memory of their past disgrace, and give them a rank among the polished nations of Europe and America. Africa will yet boast of her poets and orators. Eloquence will play on the tumid lips of her sons, and sable hands will strike the lyre, and weave the silken web. On the Niger as on the Thames, temples will arise to the living God; and perhaps the arid sands will find the curse of barrenness repealed by the same Power that will turn Palestine into a fruitful field.

If Africa is to stand forth in the glory of Christianity and civilization, her own sons, and not the sons of strangers, must be the instructors of her youth, and her ministers of religion. No nation will ever advance far in any improvement but by the instrumentality of her own children. Strangers may make a beginning, but strangers cannot continue to support her schools and her churches. To sustain such a weight at arm's length, would exhaust both patience and power. History presents no instance of the kind. Apostles and missionaries may pass over a country, but native teachers must finish the work. So it was in primitive times. So it was in every country of Europe when it received the Christian faith. So it is in India at the present day. The debilitated and jetty Hindoos prolong and extend the order which European missionaries have established.

To say that Africans are not competent to become teachers and preachers, is therefore to say that one quarter of the world is never to support a Christian Church. And why is this said? Are not the coloured people of these States as competent for such offices as Hottentots, many of whom are now proclaiming to their countrymen the unsearchable riches of Christ? We are not to judge of the power of the lion from what we see of him incaged and enchained. Let us not first debase and then libel. If we would judge of the sleeping energies of African minds, let us peruse some portions of modern history, over which for obvious reasons we must here cast a veil; let us look to the progress made in our Sunday Schools, and in the African Seminary recently established in one of our cities.

If Africa must have African teachers and preachers, who shall prepare them but the Christian world? Africa has no science to communicate; Africa has no religion to impart. For the present,

and for a considerable time to come, she must be a passive receiver, and Christian nations must convey to her the light and grace. If any of her children are taught, and made competent to instruct their countrymen, European or American benevolence must teach them. We must begin the series of a Gospel ministry that shall perpetuate itself among the tribes of that vast continent.

This work plainly devolves on America rather than Europe, for two reasons. First, the great mass of the transported Africans are here. Allowing that there are thirty thousand dispersed through the different nations of Europe, the number in the United States alone, compared to that in all Europe, is as fifty to one. Here this vast mass is concentrated; there the small number are thinly scattered over different countries, and lost in an overwhelming population. Our advantages to make selections are to those enjoyed by any nation in Europe as two or three hundred to one. And our chances to find proper subjects are still greater. Here special attentions may be easily directed to form the African character; there the attempt is almost impossible. Perhaps in no district of Europe could an African school or congregation be collected; either of these might be done in almost any neighbourhood South of New-England, and even in the large towns of that part of the Union. No spot on earth is so well fitted for the sublime and holy effort as that on which we dwell. Secondly, no portion of the world is so deeply indebted to Africa as this Western continent and its islands. This is the prison which has received all her captive sons. America is the only civilized country in which slavery is allowed. Though some of the Christian nations of Europe tolerate it in their American colonies, not one of them, it is believed, admit it in the parent state. This land of freedom is the only enlightened land of slaves. On the principle of slavery we have nothing to say. We only affirm that America is the great receptacle which has received the streams that Africa has discharged. And for this we owe her large arrears.

The Board are aware of the many difficulties which attend this undertaking, and of the disappointments which they must expect to meet; but in the name of the Lord they will go forward. They are not unmindful of the existing state of things in their own country, and of the duties thence resulting. Should an opening be made for any of their young men within these States, and should this Board be authorized to send them forth, they will select only the most faithful and discreet, and give them peremptory instructions to inculcate subordination according to the apostolic example. The whole wisdom and dignity of the Synod, under whose direction the Board act, are a guarantee to the public for the caution and prudence of their proceedings.

The Board at present have no funds, and for these they cast themselves on the charity of a compassionate public, making their appeal especially to those whose hearts are penetrated with the

love of Christ. The tears of Africa will not plead in vain. The injunctions of a Saviour will not be heard in vain. They only add, that any donations conveyed to their Treasurer, Joseph C. Hornblower, Esq. of Newark, will be gratefully acknowledged.

The Board hope to be ready to receive applications from young men without delay, and will be thankful for notices of proper characters from any part of the Union. Applicants must possess respectable talents, sound discretion, undoubted piety, be able to read and write, and come well recommended. Correspondents will please to direct their letters, except those which contain donations, to the Secretary of the Board.

By order of the Board,

JAMES RICHARDS, President.

EDWARD D. GRIFFIN, Secretary.

Newark, (N. J.) Oct. 29, 1816.

Want of Missionaries.

The following facts recorded in the Report of the Trustees of the Oneida Female Missionary Society, deserve to be distinctly remembered. In a district of 80 miles in length, and 40 in breadth, in the counties of Oswego and Oneida, (N. Y.) and containing probably 10,000 souls, there are but two settled Ministers. On a route of about sixty miles, between Utica and Oswego, embracing a population of from 15 to 20,000 inhabitants, there is but one settled Minister. In the counties of Genesee, Niagara, Allegany, Cattaraugus, and Chataugua, containing a population of from 50 to 70,000 souls, Mr. Smith, the Missionary, who made particular inquiries on the subject, could find but five settled Ministers. In the northern part of New-York, in a district comprising one quarter of the territory of the state, and containing a population of from 70 to 80,000 souls, Mr. Smith thinks that there are not six Ministers of the Gospel. In the whole province of Upper Canada, containing more than 100,000 inhabitants, Mr. Smith could hear of only four Presbyterian, six or eight Episcopalian, and a few Methodist Preachers.

Translations of the Scriptures.

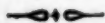
We have perused with much pleasure, a pamphlet, published by the Baptist Missionaries at Serampore, in March last, entitled, "Memoir relative to the progress of the Translations of the Sacred Scriptures in the year 1815." This pamphlet is interesting not only as a religious but as a literary document. The Missionaries confess that till very recently they were ignorant of the origin and connexion of many of the languages of India. They had imagined that eight or nine only had sprung from the Sungkrit, and that all the rest were varieties of the Hinddee, and some of them little better than jargons scarcely capable of conveying ideas. They

have now ascertained that all the languages of India, 28 in number, are branches of one philological root, viz. the Sungskrit; with two or three exceptions they have nearly nine-tenths of the words in common with each other, most of them the same pronouns, and all of them the same mode of construction. The difference, however, in the grammatical terminations is so wide, that each language *when spoken*, is almost unintelligible to the inhabitants of a neighbouring province.

This discovery is a very important one, as respects the translators. To translate the Bible into 28 totally distinct languages, would indeed be a Herculean labour. But when the mode of construction and nine-tenths of the words are already known, nothing is wanting but to become familiar with the peculiar terminations, (which are scarcely a hundred in any one of these languages,) and gradually to acquire four or five hundred new words. The Missionaries estimate that *ten* of these languages will not cost them more labour than *one* would have done, if it had been entirely new.

We forbear to notice many other interesting statements contained in the Memoir, as we shall insert it almost entire in our next number. We will only add that the Missionaries were almost destitute of funds, having only six or seven hundred dollars on hand, while the monthly expenses of the different versions, and the wages of the pundits, were more than 1200 dollars. They look to Britain and America for aid.

Recorder.



TRACT SOCIETY.

First Annual Report of the Charleston (S. C.) Tract Society.

It is with feelings peculiarly grateful, that the Board of Managers of the Charleston Religious Tract Society make this, their first Report of their proceedings. And in taking a retrospective view of the last year, they cannot but say—"hitherto hath the Lord helped us."

The distribution of Religious Tracts had been heretofore effected by Individuals, or at most by one or two Societies, whose means were comparatively limited. But we *now* celebrate the anniversary of a Society composed of all denominations of Christians, who, without reference to the smaller differences which divide the Church on earth into different parties, united as a band of Brethren, and as the children of the same heavenly Father.—A Society whose sole object it is to distribute Religious Tracts, and of *them*, only such as contain those doctrines of our holy religion, and those practical and experimental truths, in which all Christians agree, and from which none dissent. These Tracts are not intended to serve the purposes of a party,—they are not intended to perplex the honest inquirer after truth. They afford no food to the metaphysical reasoner. But every thing is so plain that the way-faring man, though a fool, can understand; and he who runs, may read; while the Philosopher himself may be instructed.

These Tracts are more especially intended "to rouse the attention of slumbering Sinners to the great concerns of their souls ; to turn their views from the vanities that perish to the glories of the gospel, by which they must be judged—to awake the prayerless—to encourage the timid—to console the sorrowful—to instruct the ignorant,—and to direct the inquirer to the fountain of truth." How beautiful is it to see Brethren dwelling together in unity ! and such is the spectacle exhibited in the formation of this Society. It is indeed one of the signs of the times, which is to precede the coming of the Lord in glory, that his people shall see eye to eye, and speak the same language.

During the past year the Managers have received upwards of twenty thousand Tracts, nearly the whole of which have been distributed, as appears from the Librarian's report. Offers were made, and generally accepted, of Tracts to all the public institutions of this city—the Orphan house—the Poor house—the Prison—the Ladies' Benevolent Society—the Ladies' School, and the United States naval force established here, have had a portion of them. Independent of those taken by the members, vast numbers have been sent into the interior parts of this and the neighbouring States ; and they have every where been received with gratitude, and perused with interest and attention—nay, with avidity. Indeed there seems to be but one sentiment about them. They have produced, and are producing the most beneficial effects. The Profane Swearer in some instances has been made ashamed of his evil practice by reading "*the Swearer's Prayer*." The daughters of gayety and thoughtlessness have been brought to serious consideration by means of "*Parley the Porter*." It cannot be doubted that the "*History of Dinah Doudney, or Early Piety*," has arrested the attention of the young, whilst the "*Dairyman's Daughter*," "*the Cottager's Wife*," "*the Power of Truth*," and many other biographical sketches, and accounts of triumphant deaths, have afforded instruction and entertainment to all. How often have the bereaved and afflicted found a source of consolation in the "*Token for Mourners*"—and the doubting, trembling Christian, been encouraged by means of "*Growth in Grace*."

In order to proceed in the most systematical manner in extending far and wide the benefits of the institution, the managers have appointed agents in various portions of the State, to whom a certain number of Tracts have been assigned for distribution. This measure has produced the effect of increasing the number of members ; and thereby enabling the Society to enlarge its ability to do good.—They entertain sanguine expectations also, that by this means a number of Auxiliary Tract Societies will eventually be formed.

During the year past the Board has received as a donation a number of French and Spanish translations of English Tracts.—Some few have been distributed in this city. But as there is a greater probability of their usefulness in Louisiana, they have

been ordered *there*. A copy of each has also been forwarded to the New-England, the New-York, and the Philadelphia Tract Societies, with the expectation that one or other of them may reprint them, and thus multiply the copies.

When the Managers take a view of the origin of this Society, which a year ago was so small in numbers, but now has become a great company, it would be the basest ingratitude not to acknowledge the divine power and agency over the minds of men. No sooner was this Society instituted, than multitudes flocked to it, and willingly gave of their substance to assist the good work.—No sooner were its principles understood, than opposition, from a mistaken view of its intention, entirely vanished. And there is not the least probability that a hostile sentiment exists at this moment in the breast of any individual. The Board therefore have no doubt, that as the Lord has hitherto helped us, he will still continue to provide for its welfare and usefulness.

[From the report of the Treasurer, it appears that since the commencement of the Society there have been 241 annual subscribers, whose subscriptions amount to

	dolls. 241
20 life subscriptions, - - - - -	200
11 donations, - - - - -	75
Making in all 272 names, producing to the Society,	dolls. 516

JUVENILE DEPARTMENT.

MEMOIR OF SAMUEL C—, OF GREENWICH, RHODE-ISLAND.

Communicated for the Christian Herald.

OUR beloved son was born the 14th December, 1805. The first year of his life he suffered much from the complaints incident to infants, though with the appearance of perfect health. After being weaned he became rather slender, but was very active. I devoted myself to his amusement and comfort, and was happy in tracing in our dear boy the first expansion of the human faculties, and the first expression of the affections of the heart. His father observed with pain an inequality in his animal spirits unpromising to health of mind or body, and early determined to endeavour to regulate his mind and form his habit to some pursuit that should, as far as possible, counteract and destroy this tendency to extremes, already discernible in the temper of our beloved child.

From infancy to six or seven years of age there was nothing very extraordinary in his character or conduct, except his attachment to old people. He was tender in his feelings, unusually mild in his temper, affectionate to his parents and sisters, quick in his apprehensions, and endowed with an accuracy of observation and memory, which promised not only usefulness, but excellence. Quick, strong, and permanent in his attachments, he was an object of more than common interest to all that knew him.

When seven years old, our dear son had his young mind and heart very much affected and engaged on the subject of religion. I had lived till this

time without the true and saving knowledge of God in my heart, though I was what the world calls a *believer*; but the day-star then, (I trust,) began to arise in my soul, and the day-spring from on high to visit me; and I became deeply anxious to instruct my dear children in the great doctrines and momentous truths which relate to the salvation of my own soul, and the souls of those who were so very near and dear to me. I endeavoured to lead their young and tender hearts to a crucified Saviour, who died that we might live; and, enlarging much on eternity and the final day of judgment, I was happy to see them comprehend these sublime doctrines to a greater extent than I had believed possible, and to witness in their conduct some good effects resulting therefrom.

Our son seemed earnestly engaged on those subjects. His mind was in a most remarkable manner illuminated, and his communications were clear, connected, and fluent, to a degree that surprised us all. He addressed himself to old and young, to the servants as well as his companions, insisting usually on obedience to our heavenly Father, and love to his only begotten Son, as the foundation for happiness hereafter, and painting in the language of Scripture the dreadful state of those who were disobedient.

He seemed particularly interested for the blacks. On a visit to his uncle M——, he conversed much with an old black woman belonging to him: she was pious, but could not read the Bible; he wished much to instruct her, but, finding it very difficult, he abandoned the idea, and said he could tell her what was in it.

Our dear child's aunt, when she saw me, mentioned the great alteration which she had observed in his conversation, and their great surprise at his piety and fervor so uncommon at his age, and so consistent with the Scriptures; and acquainted me with the old woman's predictions, that "my dear boy would not live long, he was already God's child." He endeavoured to instruct his sisters, and I have often wept over the precious aspirations of the Holy Spirit from such young hearts. At this time, he had not learned to read the Bible with ease, but it was almost constantly in his hand. Our dear son soon informed me of his wish to attend the *Friend's Meeting*. I consented that he should make a trial, and ever after he was a constant attendant at their usual house of worship. He now began to form an acquaintance with some of the members of that society. His first attendance and preference was entirely independent of any personal intimacy with any of them, and he became much attached to some of its ancient heads.

Their Wednesday Meetings now became an object of attention and desire, and I made an arrangement for his dismissal from school at the proper hour. He attended their meetings for worship, previous to their meetings for business; and being desirous of sitting with them during the latter, it was proposed and acceded to by the members. I have noted with surprise, that my dear child returned from those meetings, which lasted usually from eleven till three, and oftener till four o'clock, without the least appearance of fatigue, disgust, or hunger.

The discipline of the Quaker Church was a matter of deep interest to him. He wished to dress in their manner, and to use their language, desiring me to excuse him from the usual forms of address and salutation which have obtained currency in the world. I acceded entirely to his wishes in this, as in all other particulars connected with his religion, believing I had no right to interfere in regulating a mind so manifestly taught by the Spirit of God.

The dear boy requested me to say grace *in my heart* before my meals, expressing his own intention and wish to give the Lord thanks always, wishing that I would prevail on his uncle and aunt to join us. His conversation

was now serious and pious. He began the Bible, and read for some time every evening in it, intending to read it through.

Our town was very sickly last winter, and the many deaths made a deep impression on his mind. He often remarked solemnly on our uncertain existence, and the great necessity there was of a due preparation for death. He was in the constant habit of drawing matter for the improvement of the heart and life, from any striking, or to him interesting occurrence, such as the one just mentioned, the deliverance of his friends from danger or misfortunes, or the public punishment of those who had transgressed the laws. The great and essential doctrines were made plain to his understanding, and he could give as good a reason for the faith within him, as most of those who had numbered thrice his years.

Almost every Sabbath it was his custom to take his sisters up stairs, arrange the chairs, &c. and hold a meeting. He was very much delighted if he could prevail on them to sit still. He would sometimes preach and pray, and then dismiss them in the Friends' manner. It was matter of great satisfaction to be able to induce his young friends to attend meeting with him; in this he often succeeded, and after the assembly returned home, he occasionally preached to them himself. I wished the morning and evening prayers of our dear son to be his own in thought and expression. His manner was devout, and his matter, that of a mind more exercised regarding the state of the soul after death, and the spirituality and glory of the heavenly existence, than most would have thought possible in one so young.

I had often been told that Samuel would not live long—that he was not fit for this world. One good old lady, my aunt, to whom he was much attached, said, “I must dedicate him, as a second Samuel, to God from his birth.” And now in the midst of all our hopes, spiritual and temporal, (for surely a child could scarcely promise more) God saw fit to remove him from us, to take him to himself! How irreparable the loss, none can understand but those who have suffered. I had fondly anticipated a youth not requiring restraint, not addicted to the levity and folly incident to that age, but full of peace and piety, who, instead of trying our hearts by his wanderings, should edify it by his exemplary conduct. I had looked forward to the time, and many who knew him indulged the same hope, of his being *a teacher, and a pillar in the Church of our blessed Lord; and this hope I would not have exchanged to have encircled his brow with the first earthly diadem.*

He was now nine years old—eight days of anguish and sickness severed him from our arms for ever! Now I know something of the cross of Jesus Christ, that cross which crucifies to the world, and the world to me; and, by the destruction of this our fondest earthly hope, I was led to realize the way in which I was to follow a Saviour, who, for my sake, became “a man of sorrows and acquainted with grief.”

SUNDAY SCHOOLS.

By a late letter from New-Jersey, we learn, that five Sunday Schools have been recently established in the vicinity of Pitts-town, (Hunterdon county.) The Baptists, Methodists, Presbyterians, and Quakers—all unite in promoting the good work. The females are very much engaged in the cause. The greater part of the Sabbath was formerly spent in idleness by many, who now delight in employing a considerable portion of that holy time in learning to read the Sacred Oracles, which are able to make them wise unto salvation, or in instructing others so to do. Both young and old commit to memory Scripture lessons and hymns.

The formation of these Schools has been greatly promoted by the zealous and active exertions of a pious female, who has devoted much of her time in going from place to place for the purpose of stirring up her sex to the exercise of this blessed charity. She has been indefatigable in giving instruction respecting the best manner of conducting the schools, in reading animating accounts of what has been done and is doing in other places, and the happy results which have crowned these benevolent undertakings.

Extract of a letter dated Chambersburg, (Penn.) 27th October 1816.

“ We have now a Sunday School established in this place. Yesterday one hundred and fifty scholars attended. We have three rooms—one appropriated to the females, one to the male whites, and another to the blacks. I had heard of the interest excited by seeing old people using spectacles, learning the alphabet. We can realize it here. We have such in our school who appear particularly anxious to read. I hope our attempt will be pursued with perseverance, and produce the happy effects which result from these institutions in other places.

The third Quarterly Meeting of the New-York Sunday School Union Society, was held in the Rev. Mr. Spring's Church, on Monday the 4th inst.

Reports were read from twenty-two schools connected with the society, comprehending about 2500 learners. From six schools no communications were received.

The above reports were replete with interesting details, highly calculated to encourage the friends of the Institution in their arduous labours. The schools, in general, were shown to be in a prosperous state, and to have produced very beneficial effects, not only upon children, but upon parents and neighbourhoods. Numerous instances of distinguished attainments in learning and good behaviour, and some of reformation from immoral habits, were referred to; nor were there wanting cases of teachers and scholars having become hopefully pious in the schools. Nothing seemed wanting, from the views expressed in the reports, to the progress and complete efficacy of the system, but an accession of suitable teachers. Those already engaged, for the most part, are too deeply interested in their undertaking, and too sensible of its importance, to think of remitting their exertions. The object is, with the utmost solicitude, commended to the public, in the hope that the schools will not be suffered to decline and languish while their prosperity requires only the prompt and faithful attention of a larger number of competent instructors.

By order of the Board,

E. LORD, *Secretary.*

New Auxiliaries to the American Bible Society.

At a convention held in the Episcopal Church, Lexington, Sept. 26, 1816, pursuant to public notice, for the purpose of forming a Bible Society, auxiliary to the American Bible Society; Col. Gabriel Slaughter was called to the chair, and Messrs. James Fishback and Ebenezer Sharpe, appointed Secretaries.

After imploring the divine direction, the convention went into a very free and harmonious discussion of the measures proper to be pursued on the occasion—and particularly as to the propriety of forming a society, auxiliary to the "American Bible Society." In this discussion, persons of different religious opinions, and different political creeds, cordially participated.

The following resolution was then moved and seconded, and after several explanatory remarks, unanimously adopted—

Resolved, That it is expedient now to form a Bible Society, which shall be auxiliary to "The American Bible Society."

A committee appointed for the purpose reported on the next day a constitution, which having been deliberately considered was unanimously adopted. We extract therefrom the following articles.

1. This Society shall be known by the name of the "*Bible Society of Kentucky, auxiliary to the American Bible Society,*" of which the sole object shall be to encourage a wider circulation of the holy Scriptures, without note or comment. The only copies in the English language to be circulated by the society shall be of the version now in common use.

2. This society shall add its endeavours to those employed by other societies, for circulating the Scriptures throughout the United States and their Territories.

5. All the surplus revenue of this society, after supplying the needy within the state of Kentucky, shall be put at the disposal of the American Bible Society.

The society then proceeded to the election of their officers for the ensuing year, when on counting the ballots, the following persons were found duly elected:—

His Excellency, Governor George Madison, President—Lieutenant Governor Gabriel Slaughter, Vice-President, Major Alex. Parker, Lexington, Treasurer, Rev. Silas M. Noel, Frankfort, Corresponding Society, Ebenezer Sharpe, Recording Secretary.

The Female Auxiliary Bible Society of the city of Hudson, (N. Y.) recently instituted. Elizabeth Mansfield, *Principal Directress*; Martha B. Stanton, *Secretary*.

The Amity Female Bible Society, (in Orange county, (N. Y.) Mary Brown, *Secretary*.

The Union College Bible Society, (N. Y.)

The Red Hook and Rhinebeck Bible Society, (N. Y.)

These make the number of Auxiliaries now known, to be—*fifty-eight.*